

CHRISTIAN SECRETARY

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

"What thou seest, write—and send unto the churches."

VOL. XVI.—NO. 10.]

HARTFORD, SATURDAY MORNING, MARCH 18, 1837.

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THE CHRISTIAN SECRETARY.
PUBLISHED BY PHILEMON CANFIELD,

HARTFORD, CONN.

UNDER THE DIRECTION OF A COMMITTEE OF THE
CHRISTIAN SECRETARY ASSOCIATION.
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THE RIGHT OF PETITION.

In every country that has pretended to constitutional liberty, the free privilege of petition has been held as an unquestionable and indefeasible right of its people; and even others whose institutions are based upon arbitrary power, it has generally been conceded as a rational and just indulgence. Will the time ever arrive, when, in this republican land, where the people are endowed with all the prerogatives of sovereignty, that this very people shall be denied the ordinary privileges of monarchial subjects? Is not the very question appropriate to the letter and the spirit of our proud constitution, and insulting to our feelings as its guardians? It may be so; but nevertheless let us look at a resolution which received the support of one hundred and two of our representatives in Congress.

One hundred and two American Republicans are to be found in their high places as legislators of this nation, who voted in favor of treating petitions that may be presented from all its northern and eastern states, with silent and perpetual contempt; or in the language of the resolution, "without reading, reference, or printing." This we confess, is the most alarming symptom that has ever met our observation, amidst all the fever and excitement through which our republic has struggled. We have seen the violation of packages and even letters transmitted by the government mail, openly justified by our public press, sanctioned by official authority, and the sanctity of private seals denied. We have seen the rights of Free Discussion, and the Liberty of the Press, which are expressly secured by the Constitution, vociferously denounced, not only from the editorial, but from the gubernatorial chair; and we have seen them stigmatized as fitting objects of popular indignation and violence. And now we live to see the Right of Petition opposed by one hundred and two of the chosen representatives of this republican people. If the evils of slavery were confined to its immediate victims, they might be deemed trivial and insignificant indeed; but we have ever thought that the actual slavery of one portion of a people, must eventually lead to the virtual slavery of the other, and both ancient history and modern example would seem to confirm the opinion.—*N. Y. New Era.*

Rights of Man.—Perhaps nothing has done more to impair the sense of the reality and sacredness of human rights, and to sanction oppression, than loose ideas as to the change made in men's natural rights by their entrance into civil society. It is commonly said that men part with a portion of these by becoming a community, a body politic, that government consists of powers surrendered by the individual; and it is said, "If certain rights and powers are surrendered, why not others?—Why not all?" What limit is to be set?

The good of the community, to which a part is given up, may demand the whole, and in this good all private rights are merged. This is the logic of despotism. We are grieved that it finds its way into republics, and that it sets down the great principles of freedom as abstractions and metaphysical theories good enough for the cloister, but too refined for practical and real life.

Human rights, however, are not to be so reasoned away. They belong, as we have seen, to a man as a moral being, and nothing can divest him of them but the destruction of his nature. They are not to be given up to society as a prey. On the contrary, the great end of civil liberty is to secure them.

The great end of government is to repress all wrong. Its highest function is to protect the weak against the powerful, so that the obscurest human being may enjoy his rights in peace.—Strange that an institution, built on the idea of rights, should be used to unsettle this idea, to confuse our moral preceptions, to sanctify wrong as means of general good.

It is said that in forming civil society the individual surrenders a part of his rights. It would be more proper to say that he adopts new modes of securing them. He consents for example, to desist from self-defence, that he and all may be more effectually defended by the public force. He consents to submit his cause to an umpire or tribunal, that justice may be more impartially awarded, and that he and all may more certainly receive their due. He consents to part with a portion of property in taxation, that his own and others' property may be more secure. He submits to certain restraints, that he and others may enjoy more freedom. He expects an equivalent for what he relinquishes, and insists on it as a right.—He is wronged by partial laws, which compel him to contribute to the state beyond his proportion, his ability, and the measures of bene-

fits which he receives. How absurd is it to suppose, that by consenting to be protected by the state, and by yielding it the means, he surrenders it the very rights which were the objects of his accession to the social compact.—*Dr. Channing.*

A SHORT AND PLAIN ARGUMENT.

A highly esteemed ministerial brother related to us a few days since, the following incident.—He lately visited an Association composed of churches entirely hostile to the ancient principles of benevolence which characterize a part of our denomination in this State, and a vast majority throughout the Union. In the course of the meeting, the Moderator took occasion to propound several interrogatories to the visitors in presence of the congregation, relative to the proceedings miscalled *new measures*, such as collecting money to support missionaries, distributing bibles, &c. At the close of the catechism our informant observed to the Moderator that he had answered with pleasure all his questions, that he was always glad of an opportunity of imparting information, and hoped that he might now be indulged in one or two, to which he desired direct answers. Leave was granted, and he asked, first—

"Is it right to obey the law of Christ, as contained in the New Testament?"

To this query, plain as a truism, there could but one answer. The reply was:

"Yes it is certainly right to obey the law of Christ."

"If it is right to obey this law, is it right to agree to obey it?"

This was also a very plain question, and the Moderator responded.

"Yes it is right to agree to obey it."

"Well," continued the querist, "suppose a member of one of our churches composing this Association, should see his minister following the plough to supply his family with bread, while sinners all around were dying without the Gospel, would it be right for him to hire a man to work in the preacher's stead, and send him to proclaim the Word to his perishing fellow creatures?"

To this, no objection could be found.

"Is it right for two brethren to unite in this benevolent act?"

This was also granted.

"If two may combine in this work, may not ten, twenty, or a hundred combine their efforts, and release as many preachers as possible from secular employments?"

Nothing heretofore could be discovered in this proposition; no departure from apostolic practice; no heresy.

"Then," observed the visitor, "you have yielded the whole ground in question. The Convention does nothing more than what you have declared to be right. But see how you contradict yourselves. Your brethren determine singly, to perform some charitable deed, and you pronounce it good. But if they agree to collect their scattered means, and meet together, or convene, to give efficiency to their action, their meeting becomes a convention; and they are esteemed guilty of an awful crime.

The Baptist.

We insert the following article from the Religious Herald, because we believe the writer has placed the subject upon right ground, and therefore approve of his views. If the power of religion is not sufficient, and was not designed to produce shouting for joy, then indeed is it less powerful than the ranting sorgs of the Opera, or the eloquence of the Stage, or Senate.

What less than is expressed in plain English did the sacred penman mean, when he says as the mouth-piece of the Lord, "I will abundantly bless her provision: I will satisfy her poor with bread. I will also clothe her priests with salvation, and her saints shall shout aloud for joy."—*Ed. Sec.*

EXCITEMENT AND SHOUTING IN MEETINGS.

Dear brother Sands:

There are few subjects that deserve to be considered religious, about which there are such extremes in opinion, as there are concerning the necessity and propriety of shouting and speaking aloud in our religious assemblies in time of worship. The practice to which I allude, though not uniform in any place, is frequent in many of our congregations, particularly in times of religious revivals.

Some persons condemn all shouting in meetings as enthusiastic and unjustifiable; others are disposed to ascribe all excitements in religion, to the power of truth, or the Spirit of God; and such think they ought to be encouraged. But I am much inclined to consider these two opinions, extremes, which the cases under consideration do not justify. That the sublime, the thrilling, the soul-stirring truths of God's holy religion, should sometimes awaken emotions that none could wholly suppress, may easily be admitted, without approaching the region of enthusiasm:—but, that all the wild screaming, shouting, clapping of hands, and swooning away is caused, either by over-coming views of religion, or the power of the Spirit of God on the heart, would be hard to prove.

My own deliberate opinion, which has been formed from numerous observations, is, that religious excitements, or rather, shouting aloud, clapping of hands, &c., may be ascribed to one of the four following causes; viz: hypocrisy, ignorance, weakness, or the power of religion. Hypocrisy may cause some to shout and

speak out in meeting. There are painful reasons to induce the belief that some, whose hearts are not right with God, make a show of piety, either to cover some vices, or to excite the idea that there is an uncommon share of religion. I must say that this opinion has forced itself upon me, when I have inhaled the fume of alcohol, half as far as I have heard the sound. Many of those whose lives are a reproach to the Christian name, are the most boisterous at meetings.

2. Ignorance as to what constitutes true religion may cause many innocent persons to shout aloud in religious assemblies.

That some persons should have so little information as to suppose that a high degree of excitement is essential to the existence of religion in them, is not so much to be wondered at as it is to be lamented. Where such ignorance is found, and where such an idea obtains, we must expect to see the smallest spark of feeling blown into a flame, and burst forth like a volcano.

3. Weakness of mind and body may be the cause of some shouting in meeting.

Many persons are so organized, as to feel deeply upon every subject that concerns them. If they are called upon to part from a friend, they weep as if their heads were a fountain of tears. If some pleasing subject presents itself, they are in rapture.

4. The power of religion on the soul constrains some to shout, their own powers and resolutions to the contrary notwithstanding.

This, I presume, was the case with the thousands that thronged around Ezra to hear the law read in the streets of Jerusalem. This too, caused the three thousand on the day of Pentecost to cry out. Many, very many, whose minds are well informed, and whose modesty would never allow them to make an unnecessary parade of their zeal, often feel constrained to clap their hands and shout aloud for joy in the midst of the congregation of the saints.

Should the above remarks be considered, by such as may chance to glance an eye over them, as deserving any consideration, they will it is presumed, agree with the writer in two inferences.—The first is, that it is incorrect, either to censure, or approve of all public excitements in our devotional meetings. Some may be produced by the power of religion on the mind, and others may not be.—The second inference is, that while we ought to be very cautious not to fan the flame which mere human sparks have kindled, we ought also to be guarded against suppressing all holy and elevated emotions, even though they may produce a shout or a sigh.

OBSEVER.

For the Christian Secretary.

No. 5.

Wayne County, Georgia, Feb. 15, 1837.

Mr. Editor,

I know not that my long epistles can be made sufficiently interesting for your useful purpose, but the dearth of all other news on either religious, moral or political subjects, may possibly leave me a place for some further remarks. Almost despising of any relief in the cold damp air of St. Marys, and receiving polite and pressing invitations from a number of wealthy planters in the country to spend a few days with them, and riding fifty miles through pines and palmettos on one continued plain, interrupted only by the Great and Little Santilla rivers, I arrived here, where wolves bark and devour the sheep and calves,—bears clamber and destroy the corn, walking erect and carrying off their arms full—wild cats growl and lug away the pigs and poultry, over the heads of which, in a severe contest, the gentleman at whose house I am has broken all his gunstocks—panthers sometimes make their attacks, and where multitudes of deer, and wild turkeys abound. From such surrounding scenes I now address you. The large peach orchard now in full bloom from my window serves greatly to alleviate the melancholy and sombre appearance of the deep cypress swamps, overhung with black moss waving its long hanging locks in the breeze. But it is in vain for me to attempt any thing like a poetic description, for I have no tact at that species of composition, however much such a prospect might inspire the muses.

I have, however, been delighted to see the deer bound over the forest in such gigantic leaps as would astonish you—have already seen nine in number. Passed also a park that is said to contain forty to fifty, but these I did not see. The fence enclosing them is fourteen to fifteen rails high—over which the wild deer, when pursued by dogs will leap with ease, where he afterwards remains with those semi-domesticated. And thus the number are greatly increased. The wild on the outside are often seen fighting through the fence with those within, and striking or butting the fence so hard as to produce death to one or both antagonists.

In coming to this place we passed the County town of Jefferson, which contains a courthouse and jail, ten dwelling houses, and four stores, a number of which are made of logs, without glass windows. Near the town the gallows is still standing on which last season a

man by the name of King was hung for murder. It seems his daughter married against his will a man of bad character. King and two of his sons resorted to the house and murdered three individuals, two men and one woman.—They were all taken, the father was tried, convicted and hung, but is supposed to be still living as "his neck was not broken," and his request (which was granted) was to be let down, and not cut down, as usual on such occasions. The surgeons who took him will not say whether he lives or not.

An attempt was then made to try the sons and four other confederates, but no jury could be found in the county who had not given their previous opinion on the subject. It was therefore hoped by many that they would break jail, and escape, as they all soon afterwards did.

Previous to this, a woman had been hung for stabbing and killing her husband. And on another occasion, five Spaniards from Florida, while under the government of Spain were also hung for robbing and murdering a Mr. Bessent, a gentleman on horseback from St. Marys travelling the same road which I passed, and which now has but one house on it for twenty-three miles. It is supposed they started with a view of robbing the first man they should meet with a watch and portmanteau. They met a number with but one of these articles, but not with both until they found the gentleman mentioned. He knew two or three of them, and they ostensibly stopped to shake hands, and at the same time pulled him off his horse and murdered him in the woods—was afterwards found by his dog. They were pursued, taken and executed. Previous to their death the Roman Catholic priest in Florida, sent them a pardon, which in their estimation removed all their guilt and sin. Fools and slow of heart to believe divine truth, for who can forgive sins but God only? One of them confessed that he had murdered an uncle, a number of brothers, and another still lived whom he would murder as soon as he could have an opportunity!

So many executions in so small a place as Jefferson, is very uncommon, especially when we take into consideration the sparseness of the population to which I have already alluded in another paper, but which may be better understood when it is stated that in the whole county there are but 300 voters, though it is 50 miles long, and includes the city of St. Marys. The adjoining county of Ware, though more than fifty miles square, and almost as large as Connecticut, contains as I am informed but 200 voters.

The air in these immense forests of pine, I conceive to be peculiarly healthy at this season and much more salutary to myself than all other medicines. On this account the interior of the country where an elevation of four to six feet from the swamps can be obtained, (which by the way is very rare indeed,) is preferable to any location I have seen. It is much colder than on the sea coast, as is evident from the fact that the orange trees are invariably killed to the ground in the winter, but the air is so much drier as in my opinion to give it the preference to the sea coast. I have not seen a rock or stone as large as a buck shot in all this country. The wells are boarded up, and they have no cellars.

The contrast in the society of the whites in this section of country is far more extraordinary than you can conceive. The rich are very rich, and the poor crackets as they are called, are "as poor as death." The gentleman with whom I dined yesterday, owns about seven hundred negroes, and his yearly income is said to be over fifty thousand dollars. A brother of his whom I also visited by invitation, owns four hundred negroes, and his income is said to be more than half that of the other. They reside seven miles from each other, though I believe their plantations join. Were natives of Boston, both married their fortunes here, in only daughters. One of them it is believed may soon be elected Governor of Georgia.

A peculiar characteristic of all the Southern country is open frankness in conversation, and genuine hospitality, which so much commends itself to the guest as almost invariably to secure his friendship afterwards. I mention these two instances of wealth to contrast what on the other hand may occasionally be seen in the surrounding forests. I allude to the poor white families that live in log houses, where the logs are so far apart, to use a provincialism common here "that you may sling a cat through." The appearance of these crackets, as poorer than can possibly be imagined by any other than an eye witness. A gentleman of piety, and wealth, informs me that a whole family in the neighborhood consisting of a husband, wife, and four children, to his knowledge subsisted for many months together on a half bushel of ears of corn for two weeks as their regular and only food. The man came every two weeks to the granary of the gentleman and received by measure the above quantity, and no more. When enquired of, how his family subsisted on so little, he replied, that it was abundantly sufficient. That is half a peck of shelled corn for six persons whole week. He kept a dog in addition, but he said that he caught young alligators for him, but his family did not eat them. The log meeting houses which are sometimes passed here, one or two only of which I have seen, are equally open as the cabins above mentioned, without glass windows. They have a few shutters, but the opening in the logs afford sufficient light for every purpose of worship.

But to return to the original design of my letter, the climate and its adaptation to invalids. I would remark that after more mature deliberation and experience, I am persuaded that there is not this season sufficient difference between the usual winters of Connecticut and Georgia, to induce many invalids to resort here for the benefit of the climate. However, it ought to be said, that there is one universal voice, that states that their never was a winter so wet here as this, and never was so much continued cold weather. A day or two in a season has been colder, (i. e.) when orange trees were killed, but the opinion is general here that the seasons are regularly every year growing colder. That their open houses were built for different winters than those of late years. That ten years since, their clothing might well be worn all winter. Now the same winter's dress we wear in New England, is necessary here. I have at times imagined that a good investment of property might be made in St. Marys to erect a good, warm, and elegant house for the boarding of invalids from the North. And I am now induced now to believe that if they could possibly be protected from suffering cold and dampness from the universal open houses, great good might result. I am assured that this place is preferable to St. Augustine for invalids. That city lies upon the sea shore, and is entirely built of stone formed by the accretion of shells. A mere petrification, & what I have seen of it is soft, spongy or porous, so much so at least that I am confident the houses must be exceedingly damp and unhealthy. The outside of all the buildings is protected by plaster made of lime. The streets are invariably narrow and the whole presents the appearance of decay. In 1821, when Florida was ceded to the United States, St. Augustine contained 2500 inhabitants. The surrounding country is so low and unhealthy that it cannot sustain its numbers, and it is now believed to contain not more than 1000 people. Though it is 310 miles South of Charleston, it is at times very cold and unpleasant. It has heretofore been considered the *ultima thule* of the United States, but the Indian wars will doubtless discover good places for building near 200 miles South of it. The whole country however south of 27 degrees latitude is one immense marsh, totally uninhabitable, & wholly in a state of uncultivation. The St. Johns river has recently been supposed to be nothing more than an arm of the sea. It has been traced up an extensive lake 3 or 4 feet deep covered with pond lilies, and by stepping out of the boat and standing on the bottom the ground shakes for an immense distance.

The great desideratum for pulmonary invalids is to find a country beyond the reach of frost, and yet by no means as hot in winter as the West Indies. This place when the war closes in Florida, of which there are now happily some indications, it is confidently believed can be found.

It has been said that the remains of an old pirate town containing nearly a hundred houses, was sometime since discovered, and nearly in the latitude of Tampa Bay, or between that and lake George. If such a place can be once found, and on elevated land, the thing is accomplished that will make a grand city of refuge for the whole consumptive patients in the United States, if not the world.—There is no part of Europe that can bear any proportion to it for beauty of climate. The western coast of Florida, and the whole of the Mississippi is very damp, and not calculated for the desired object. At present I can say no more on this point, but must wait for the close of the war.

The report that Osceola had surrendered, &c. is all fabulous. The Indians about four hundred of them, a day or two since attacked Fort Munroe on the St. Johns river, containing 250 white men, and a number of friendly Indians.—They killed Capt. Mellon, the commander, wounded a Lieutenant, and fourteen privates. This fact goes to prove that Indians are not so shy as to run from danger, but they so much seek combat as to

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Savannah and Darien, are much alarmed and excited. A good deal of bandying of words and epithets on the subject appears in the newspaper to be the order of the day.

Many hundreds of Irishmen are already employed on the canal, and very high wages are offered for black laborers, who are said to be much better workmen than the Irish. It is a mammoth undertaking, but the greatest confidence is exercised with regard to its ultimate success. Every State in the union must de-sire with them prosperity as it brings the commerce of the South and West so much nearer home.

But all the delightful climates, and all the extensive commerce of the world, cannot prevent the final approach of death, nor lessen the extreme importance of being always prepared for such a change.

Yours, affectionately,
AMICUS.

For the Christian Secretary,

No. 2.

Dear Brother Bolles,

I had sent an appointment to Wallingford, the Lord willing, to be with them and preach on Thursday evening; notwithstanding the inclemency of the weather, I hastened to meet my appointment. When I arrived, I ascertained public notice had been given; but the extreme cold, and some other circumstances, prevented our assembling in the meeting-house. Two brethren only were present, and we passed the evening pleasantly, and I trust profitably, at the house of Deacon Almer Hall.

This Church also belongs to the New-Haven Association. It numbers 184 members. There are devoted brethren & sisters here—persons who appear to take a deep and lively interest in religion—they mourn over the desolation of Zion, and fervently desire the return of her captivity. When I was in Wallingford, the church was without a pastor and in a destitute state. I had, some months previous to my present visit, been with them and preached upon the Sabbath, and attended a most interesting church meeting. This meeting commenced at 2 o'clock P. M., and continued till 11 at night, with only one hour intermission. As the brethren and sisters related their christian experience, preparatory to statement of their grievances, the right feeling evidently took possession of their hearts, and the result of the meeting was altogether happy. They unanimously agreed to resume their church travail, and to live more devoted to God, and exercise feelings of brotherly love and kindness towards each other. It was the occasion of deep regret to me, to find them on my present visit, still divided. I resolved to remain a few days, preach and visit among them—looking to God to bless my feeble efforts for the good of their precious souls. In accordance with this resolution I called upon a number of families, and urged the necessity of union and brotherly love, referring them for motives, to the love of Jesus Christ—their own spiritual prosperity—and the extremely unhappy and awfully dangerous influence a divided church is ever producing on the heart and character of impenitent sinners.

I remained here over the Sabbath, and preached through the day,—in the afternoon from cxxxii Psalm, and broke bread to the church. It was to me a season of much interest. May it have been so to all who at that time partook of the symbols of the body and blood of our dear Lord. May the time, the set time, speedily arrive to favor this part of Zion, and O may the brethren and sisters of this church, cease not to pray for the blessed influence of the Holy Spirit, even those heavenly influences which wither and utterly consume the petty jealousies and other unholy feelings, to which good men are ever subject in the present world.

This church is large and fully able to sustain the stated ministry of the gospel, would they but harmonize on the method of support. They have a neat and very convenient meeting house, in the centre of a pleasant village, where are also two other spacious houses, in which their Congregational and Episcopal brethren assemble to worship God; and it is delightful to see the inhabitants of this large town, on the morning of the blessed Sabbath, coming in from all directions, converging to a common centre and mingling with each other as they make their way to their respective houses of worship. As I observed them one pleasant morning the last summer, I was reminded of the ancient Jewish tribes going up to Jerusalem to worship the God of their Fathers; and my feelings at the time were in harmony with the animating expressions of the Psalmist,—“I was glad when they said unto me, come, let us go up unto the house of the Lord—our feet shall stand within thy gates O Jerusalem.”

There had been a fall of light snow during the preceding night, and the wind blew high and cold from the North-West—it was most uncomfortable riding, especially in an open carriage; however, I had made my arrangements to be in Danbury the coming Lord's day, and no time was to be lost. Left Wallingford on Monday morning and rode to New Haven; was very kindly received and entertained by our good brother Neale, the worthy pastor of the Baptist Church; and engaged, the Lord willing, to preach for him week from the coming Sabbath. I rode in the afternoon as far as Milford—feeling a strong West wind, and arrived at the house of Bro. Ans Clark at sunset, almost benumbed with cold. Glad enough to find a shelter and a comfortable fire, hospitable friends. Bro. Clark is a licentiate; he rarely however preaches, owing to feeble health.

Milford is a growing manufacturing village. There are several large carriage establishments, and a dense and growing population. There are two Congregational churches and an Episcopal church here, a society of Methodists also, and a small Baptist church. The church was organized through the instrument-

ality of our worthy and devoted Bro. Linsley, whose influence as a Baptist, is most favorable in this region. Although small, and with an inferior house of worship, the church here is not destitute of energy. In the course of the evening, I had much conversation with Bro. Clark, relative to the present state of the church, and its prospects, could they be supplied with the stated preaching of the gospel. With a suitable minister, and a respectable meeting house, no doubt there might be soon raised a respectable Baptist congregation, that is if Heaven should smile upon their efforts. I had a short interview with Dea. Smith, both himself and Bro. Clark are deeply interested: and are willing to do to the extent of their means, yea, and beyond, to obtain a minister. They have in view a young man by the name of Turner, a member of the church in West-on, and a present student in Hamilton.

Such a location as Milford presents—an increasing population, many youth, general feelings favorable rather than otherwise, a little band of devoted disciples, has strong claims upon the munificence of our State Convention.

Very affectionately yours,
GEORGE PHIPPEN.

From the American Baptist.

Brother Going.—As your valuable paper is a faithful chronicler of the times, and its readers are interested in the matter of its columns, I beg leave to communicate to you the following:

I have just returned from Mt. Salem, N. J., the former field of my labors. A pleasing and powerful work of grace is in progress in the church in that place. A few weeks ago, our respected brother J. B. Case, a licentiate of the church, was ordained its pastor; at the close of the solemn and interesting exercises, the gracious work was first discovered; since that time, it has been gradually progressing; many have been hopefully converted, and thirteen baptized. I had the pleasure of preaching several times while I was with them, and witnessed an evident increase of religious feeling in the congregation. Cases of conversion were occurring almost every evening. Friday, Saturday, and Lord's day evenings will not soon be forgotten. So large were the assemblies that scores of persons could not obtain access to the house, and yet so solemn, that the place seemed like the chamber of death, except when the stillness of the meeting would be broken by the groans of those smarting under the lashes of an awakened conscience.—The excitement seemed to be still on the increase at my leaving, and the house crowded long before the time of service, and the people indisposed to leave the meeting even at a late hour. One pleasing fact I would wish to mention, and it is worthy of the attention and imitation of the old standing members in our churches—it is this: every young male convert that has united with the society, during this revival, has taken up his cross—prays in the public meetings, and with great acceptance; several of them are young men of intelligence and promise—one of them is a son of one of the oldest fathers in the church, and this promising youth is the youngest and last of ten children that has professed to be born again; he may be like the rest, bold in the glorious cause he has recently espoused. I understood, previously to my leaving, that there were from twelve to twenty persons that would be baptized on last Lord's day, and nearly twice as many rejoicing in hope.

This dear branch of the Lord has proved to be a fruitful vine. Since its constitution in November 1833, four of its number have been commissioned to blow the trumpet in Zion. The first was brother W. H. Spencer, now pastor of the 1st Newton and 2nd Wantage churches, who has baptized since his connection with those churches, upwards of fifty persons; the second, was brother J. M. Carpenter, who is now in the employ of the New Jersey State convention, and laboring with much acceptance in the missionary field; the third, is young brother Case, 22 years of age, now pastor of the church at Mt. Salem; and the fourth is a brother of known piety, whom we heard preach last week and can cheerfully bid God speed. We hope that some of the promising gifts lately bestowed upon this church, may also be employed in the same branch of service of the king of Zion. We learn that the Lord is pouring out his spirit on other portions of his heritage in that neighborhood. The first Wantage church, of which our respected brother Moore is pastor, have received about thirty by baptism. May the like blessings descend upon many other churches, until the wilderness becomes a fruitful field.

Yours affectionately,
S. WHITE.
Staten Island, Feb. 13.

From the Cross and Baptist Journal.

PROFESSOR STOWE'S LECTURE.

Professor Stowe of Lane Seminary, has recently returned from a tour to Europe, and on last Lord's-day evening, in the 2d Presbyterian church, he commenced a series of lectures, giving the result of his observations. We shall sketch a little of his first lecture.

It is difficult, (he said) for a foreigner to appreciate the customs and institutions of a strange country. English travellers, for instance, have found much fault with the clean neat New-England villages. They should be covered with smoke and dust as in England. Nothing can be more rash than the sweeping judgments often passed by foreign travellers. He would only undertake to state what he saw, and just as he saw the objects that fell under his observation.

His remarks would be confined chiefly to three topics: 1. Education; 2. Religion; 3. Political Institutions.

On my arrival at Berlin, my first inquiry was for schools. I visited three. The structure of their school-houses very nearly resembles the public school-houses of Cincinnati. They are

usually two stories high, with four rooms on each floor. Attached to each school-house there is a play-ground, a garden and shops for the pupils to work, and a place for learning to swim.

The teachers are full of enthusiasm. On their merit as teachers is their sole reliance. When witnessing their zeal, I felt that if I got back to my own country, I would devote myself more fervently to my business as a teacher than I had ever done before.

Each teacher has his department of labour definitely assigned. Sometimes he has his room, and the different classes come to him, to receive his instructions, and sometimes he visits the different rooms occupied by the pupils. There is the strictest subordination among the teachers. A head teacher is in each school—he assigns classes, etc., to the under teachers, and teaches some of the higher studies. The compensation of teachers is very small, being to teachers in primary schools, from \$80 to \$200 per annum; and in the highest schools from 400 to 600 dollars, seldom so high as \$600. But their families are provided for. If a teacher dies, having been engaged as a teacher ten years, his family continue to receive after his death one-third of his salary, if twenty years, two-thirds; if thirty years, an amount equal to his salary.

In all the schools, Christianity is taught. Another specific branch is the art of thinking; another is to teach the knowledge of things; music is also universally taught.—The hours of school are from 6 to 9 A. M., and from 3 to 6 P. M., thus taking the best part of the day for study, and leaving the most suitable part for the children to assist their parents.

Their mode of teaching is in many respects peculiar. In every school there is a card or sheet of paper containing a list and the order of studies for every day and hour in the week, so that every pupil knows exactly what he has to do, and exactly when he has to do it. Their method of teaching to read is better adapted to German than to English, but may be pursued in English. The pupil is taught letters, syllables and words at the same time. Take for example, the word excellent. First the large printed letter e is placed before the pupil in a rack, which he pronounces, then the letter x, which he also pronounces, then the two letters ex are exhibited together, and he is taught to pronounce the syllable ex; and so on through the word.

In teaching the art of penmanship, two objects are aimed at, to write neatly and rapidly. A copy is put on blackboard before the school. They have pen and paper. The teacher pronounces 1, and the children all draw the mark deliberately which they see before them. The teacher repeats this with constantly increasing rapidity, and the children proceed with corresponding increase of speed in writing. Then the same process is gone through with, with two strokes of the pen, then with three, then with four, and at last with five.

In grammar, conjugation and declension are taught on the black board. The pupil is required to write, for instance, indicative mood, present tense, 2nd person, singular, of the verb to love, and he writes, thou lovest, and so through all the forms. He then is required to make a sentence with the same verb, in the various moods, as affirmatively, interrogatively, potentially, &c. &c.

Much attention has been paid to teaching the Bible.—After trying all ways of teaching it they have settled in the fullest conviction that it is best to take the Bible, the whole of it, just as it is, in order to use it as a school book. First, they teach the historical parts, 2, the preceptive parts, 3, the doctrinal parts.

Music is scientifically taught in all their schools. Their musicians are in the habit of using notes on all occasions. Even the trumpeters on military parade have their notes, which they contrive to carry with them.

They teach drawing, not from copies but from real objects. First plain Geometrical figures. Then a block is placed in one corner of the school room of which all make a drawing.

I made particular enquiry with regard to success in these branches. It was the uniform testimony that all can learn music and drawing.

Their discipline is perfect. The first lesson is obedience. If a boy forgets it, he is reminded of it very quickly. Corporal punishment is resorted to but seldom; when used, it is used severely. To be obliged to resort to it often, is considered a mark of an unskillful teacher.—Music is made a means of discipline. One of their teachers said to me on one occasion, the devil can't stay where the children are singing; but let them stop singing, and he is among them very quick.

Economy. There is no stinting in providing accommodations, such as school-rooms, furniture, books, etc.; but every thing is used, nothing is wasted. The dress of charity boys is clean and neat.

In Prussia are many poor villages where the people have no possible way of rising above their poverty. From these villages many of the most promising boys are taken and educated at public expense, for teachers.

[At the closing part of the lecture much was said of the order, neatness and frugality of the scholars—of the character and labors of Francke—of his orphan school containing 2017 boys, etc.]

ATHEISM.—One day, that D'Alembert and Condorcet were dining with Voltaire, they proposed to converse of Atheism, but Voltaire stopped them at once. “Wait,” said he, “till my servants have withdrawn, I do not wish to hear my throat cut to-night.”

Extract of a letter from a brother dated Newton Center, March 11th, 1837.

Dear Bro. BOLLES,

When in your office a few months since, you showed me a religious paper which you had just received, filled in the usual manner, with

the exception of about half a column, at the top of which was printed the word “Revivals,” leaving the remainder of the space a perfect blank. There was something very impressive in the representation. What Christian could look upon it and not wish and pray that the unoccupied space might be filled with cheering accounts of the triumphs of the cross? Blessed be the Great Head of the church that such accounts are beginning to reach us. After having so long looked in vain, for signs of good and the approach of better days, and like the servant of Elijah, six times answered, “there is nothing,” you may now announce to those who bow in secret places, and cry to Israel's God that a little cloud like a man's hand appears. Let the news encourage our hearts, and strengthen our faith. The Lord is again proving to his people, that “his arm is not shortened, that it cannot save, nor his ear heavy, that it cannot hear.”

Believing the intelligence of revivals to be always interesting to the friends of Zion, and especially so after a season of coldness, like that which most of our churches have experienced for several years past, I take the liberty to send you for your paper, the following extract of a letter, which I received this evening from Prof. Newton, dated Waterville, March 9th.

“I think there exists a better state of feeling in College than existed last term. Continue to pray for us that we may receive a refreshing from the divine presence.

At Hallowell the Lord has graciously poured out his spirit this winter. Probably more than a hundred, in the different religious societies, have been hopefully converted. Our Baptist friends have built them baptistery, and the last three Sabbaths have received by baptism twenty-four. Quite a number more will probably be received soon. The church probably never was in so pleasant a state. May the Lord continue his good work.”

Hallowell is beautifully situated on the Kennebec, two miles below Augusta, the capital of the State. These two towns contain nearly an equal number of inhabitants, each exceeding 4000. There is a prospect that this church at Hallowell will become one of the most important in Maine. The location is central, and on the great thoroughfare of that interesting section.

The Baptist church there had been in a low state for a long time. For a number of years they have been without a pastor, being supplied on the Sabbath from Waterville, and by such transient preachers as they were able to obtain. The society had diminished in number, and the church received but few accessions. They have now the prospect of settling a pastor, the Rev. Mr. Felch, formerly of Newton Institution, who has been laboring with them for some time past, and whose efforts for the cause seem to have been blessed. May the number of such revivals be greatly multiplied, and their influence extended till the whole earth shall be filled with the knowledge and glory of God.

Very truly yours, P.

CHRISTIAN SECRETARY.

HARTFORD, MARCH 18, 1837.

STATE FAST.—As the day approaches which is set apart by the Governor to be observed as a day of fasting and prayer, it may not be improper to offer a few thoughts respecting the necessity and manner of keeping the day.

The necessity for such humiliation is found in the sins of both rulers and people, from the highest to the lowest. If pride of heart and life are sinful; where can the eye rest upon any who are not guilty? If forgetfulness of God, ingratitude for mercies received, and the abuse of the best things bestowed upon us are sinful; who among us is free from these sins? If the vilest oppression of fellow creatures,—if avarice unparalleled,—if the worship of Mammon to the unexampled extent,—if profaneness, bloodshed, skepticism, Sabbath breaking, injustice, fraud, falsehood, hypocrisy, and all manner of irreligion are sinful in the sight of God, and call loudly for vengeance; never was a people more guilty of offering such inducements to their Maker to pour on them the vials of his wrath.

Add to these the unaccountable stupidity which prevails, on the subject of dependence upon the Almighty God for those things without which, as a people, we cannot sustain life. The abundance which has crowned successive years gone by, has resulted in vain confidence in man, and forgetfulness of the fact, that God can inflict famine upon a nation so boastful as ours. Disease has repeatedly come and gone; but famine! Ah who has trembled at the power which can with a word command, and it is felt.

May it not be assumed as a fact, that if the crops should be generally cut short in the season now opening as they were in the last, and the heaven daring sin of destroying grain by distilleries is suffered to continue as it has been; that before twelve months more, famine, absolute famine, would pervade the length and breadth of the land?

How are the just inflictions of divine displeasure to be averted? In other words, what manner of fasting will avail any thing with God? We think it may be replied, there is no efficacy in any fasting and prayer for preventing the judgments of God, if it be not indeed and in truth accompanied with turning from evil ways. When Nineveh was threatened with certain destruction, the first thing done by the king and his nobles was, to command every soul of man to abstain from food and drink; to be clad in sackcloth; to cry mightily to God; to “turn every one from his evil way, and from the violence that is in their hands.” The king came off his throne, laid off his robes, and with the people high and low, humbled himself, sitting in sackcloth and ashes. “God saw their works, that they turned from their evil ways,” and ruin was averted.

Something equivalent to this must now be done, or fasting, crying, moaning, confessing, are all unavailing and are mockery. There must be rending of heart for sin, and there must be actual turning from our evil ways, by both saints and sinners; or nothing will avail us with a holy God.

We cannot enlarge; we can only name the fact that our God is what he always was,—a holy, a sin-abating God. He hates now as he ever did, “robbery for burnt offering.” He abhors oppression—avarice—pride—arrogancy—and every evil work. And unless our pretences to fast before him as a people are accompanied by such acts as prove sincere, all classes of the people should feel, that what has been will be again; calamities, awful calamities from the Almighty, may be expected ere long to deluge the nation in one common ruin.

“Be not deceived; God is not mocked, for whatsoever a man (ancient nations too) soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption.”

REVIVALS.—The Pine street church in Providence, has of late been blessed with a precious revival, just as their Pastor, brother John Blain, was closing his hitherto prosperous labors with them, to labor with the Broome street church in New York.

Brother Blain in a letter in the Christian Watchman says,—

“The Lord has again visited the Pine street church in great mercy. The saints were quickened by the Spirit at the commencement of the year, and sinners began soon to seek for pardon and salvation through the Lord Jesus Christ. We hope between 40 and 50 have obtained a good hope through grace.—Twenty-five, on Saturday last, followed the footsteps of the Saviour in the solemn and delightful ordinance of baptism, and yesterday were welcomed to the church in the great congregation. The day will be long remembered. After spending two years and half in this city, I now take my discharge from the Broom-street church in New York. I have labored with an affectionate and dear people, and the separation is painful. On account of the health of my family, and the hope of being more useful in the city of New York, I have been induced thus to separate from those who are near and dear in the Lord. The Lord has wrought wonders for this people. Two hundred and twenty have been added by baptism, and forty by letter. Not unto us, but unto his great name be all the glory.”

In the last Christian Guardian is an account of the meeting of an Auxiliary Methodist Missionary Society, on the 6th instant, at Hamilton, U. C. In looking over the statement

ligation thus to let their light shine.—Very well, with such we shall have no dispute; there is one who will judge us all at "that day."

Exchange Papers.—It is a general practice with newspaper printers, to send their broken and otherwise imperfect papers to other printers, by way of exchange. Now we dislike the practice, because it often happens that a valuable article is by this means lost to another printer who would like to copy it. Such is the case with us this week, and one we much regret too. We propose therefore in future, to send no more imperfect papers in exchange; if other printers will do the same. What say ye brother publishers to this proposal?—Ch. Sec.

COLLEGE HONORS.

The following extract from the remarks of the Rev. Mr. Blagden, of Boston, made at the late concert of prayer for colleges, and published in the New York Evangelist, furnish another and weighty testimony against the manner in which competition is excited among students in college, by the ordinary mode of proceeding in the assignment of parts at commencement.

Cannot ministers be named who have suffered all their days from the effects of such a spirit?

"The standard of piety in colleges is deeply affected by revivals of religion. This ought to draw forth our most fervent prayers. As I have witnessed and felt the influence of college life, upon myself and others, I can speak what I know. And I say with confidence, that the standard of piety which prevails in college, affects the whole course of a man's life. No one who has not experienced it, can appreciate the temptations to which young men are exposed in these institutions. The love of applause is a principle implanted in our natures, by our Maker. It cannot be annihilated. But it must be cultivated and regulated by Bible principles. But what watchfulness is necessary to keep that heart, that is surrounded by all the temptations presented by the desire of greatness, and the love of competition! What great danger that these very influences, which ought to be sanctified, and employed in fitting him for future usefulness, may, after all, encourage such a spirit as will make him a very selish man through life."

Rev. A. BOLLES,
Sir, I have just received a letter, and the writer requests me to give you a short extract for the Secretary, as he thinks the publishing of *revisals* is one means which God uses to awaken the church. The letter is dated

South Boston, March 2d, 1837.

I have just returned from a visit to Worcester, Mass. The work of grace in Worcester seems not only to continue, but to increase. Brother Aldrich baptized on the first Sabbath in February, seventeen, making in all, since the work commenced sixty-four, and the Lord's arm is not shortened that He cannot save, neither is His ear heavy, that He cannot hear the prayers of his children, therefore he encouraged, and stimulated to duty, and trust his promises, oh! ye saints."

Ordination of New Ipswich, N. H.—Ordained as pastor over the Baptist Church in New Ipswich, N. H., Dec. 28, 1836, Bro. Johnson Howard.

The Sermon was preached by the Rev. Mr. Barnaby of Townsend, Consecrating prayer by Mr. Barnaby. Charge by the Rev. Mr. Wilmarth, of Wilton, Right hand of Fellowship by Rev. Mr. Belknap, of Jeffrey. Charge and Address to the Church, by the Rev. Mr. Barnaby. Concluding prayer, by the Rev. Mr. Lee, of the Cong. Church. Benediction by the Candidate.

The singing on the occasion was appropriate and exceedingly well performed.

Bro. Howard has commenced his labors with this people under encouraging prospects. The church is situated in the center of the town, and is respectable for numbers and influence. A revival of religion has been in progress among them for some time. A number have been baptized and others are waiting.

May the Lord preserve the life and health of our Dear Brother, that he may long continue his zealous efforts to advance the interests of Zion, the salvation of sinners, and thus promote the glory of the Redeemer.

The Rev. OLIVER E. DAGGETT, of New Haven, has received and accepted the call of the South Congregational Church, in this city, to become their pastor.

Sabbath School Books. On the morning of going to press, we received four copies of different works, published by the New England Sunday School Union.—Having no time to examine them properly for this week's notice, we can only say their appearance is pleasing, and the subjects suitable. A more particular notice of them will be given in our next. We wish the Union success in its onward course.

MAMMON: Second Edition. 18mo. By Rev. John Harris. Boston; Gould, Kendall & Lincoln.

On opening the copy of the second edition of *Mammon*, now laid upon our table, and reading the commendatory extracts from ten different periodicals in reference to the first edition, we found that what was said of it in the Christian Secretary of Oct. 22, 1836, must have been considered by the publishers either quite too much or too little, or irrelevant. We have now only to refer our readers to the former notice, and say, we have the same good opinion of the work.

Mysterious.—A large story has been in circulation about the city for some days past, of the body of a female, richly dressed, ornamented, &c., having arrived in a stage, boxed up, and of course, supposed to have been wickedly murdered. The true story, we believe, is this: One day last week, a large trunk arrived by the Transportation Line from New Haven, upon which no direction was found. This trunk was supposed to answer the description of one lost a short time ago, and advertised by Mr. Curtis, firm of Curtis, Calender & Wells. Mr. C. went to the office, and found that the key of the lost trunk, (which did not belong to Mr. C. himself, the key having been left with him,) fitted the one now found. Mr. Curtis opened the trunk, when lo! what should meet his eyes, but the dead body of a man some 30 or 40 years of age, doubled up and squeezed in! One of our physicians was sent for, to know if he could explain the why and wherefore of the strange affair. He said he did know nothing about it—and upon further examination, a direction was found upon one end of the trunk, to a physician in Northampton. It came from New York. Mr. Curtis was pretty well satisfied that it was not the article he wanted, and it was forwarded according to direction.—*Courier*.

Sudden Death.—A woman by the name of Doney, an inmate of the Almshouse, was found dead, Wednesday noon, near the barn of Lynde Olmsted, Esq., in North Main street. She had left the Almshouse the preceding night, about midnight, probably some what deranged, being sick in the hospital. She was found without sheets or bonnet, on an icy, sloping spot, where it is supposed she slipped down, and was probably stunned by the fall, which, together with exposure, caused her death. A small box was found by her side, and her shoes and bonnet, afterwards, near the door of the Almshouse. The jury of inquest gave a verdict of "Death from cause unknown."—*Ib.*

Fire in Danbury.—The large and well filled store of David Pierce Jun., in Danbury, Connecticut, was recently destroyed by fire—loss \$1000, over and above the insurance.

In the town of Columbia, Maury County Tenn., widow Rachel Dickson is clerk of the Common Pleas Court, and Mary Potter is nominated for the Legislature of Kentucky, from McCracken County.

If distilleries could all be stopped, grain would immediately fall, and a world of suffering would be saved to the poor. What audacity of face a distiller must carry, who dares show himself in these times among his fellow beings! When we look at such a man, we start from him as from one stained with blood.—*N. Y. Reg.*

In Great Britain, a public meeting of Dissenters, the friends of civil and religious Liberty, was about to be held in London, to petition for the total abolition of compulsory levies for the support of the Established Church.

BRIGHTON MARKET.—Monday, March 6, 1837. At market, 275 Beef Cattle, and 75 Sheep.

Prices—Beef Cattle.—An advance was obtained from last week, and we advance to correspond. We notice 4 beautiful Cattle from Northampton, which were sold for \$475. We quote extra \$75; first quality, \$3 a. 8 50; second quality 750 a \$5; and third quality at 6 75 a 6 50.

Sheep.—All were sold before they arrived at Brighton, price not made known.

Steine—None at market.—*Daily Advertiser and Patriot.*

Interesting facts.—A correspondent of the American, furnishes the Editor with the following interesting statistics:

"The cities of New York and Brooklyn, and the villages of Williamsburgh and Jersey City, according to the recent census, contain a population of 300,000 souls. This number of persons, on the foregoing estimates, would daily consume one thousand five hundred and thirty barrels of flour, or seven thousand six hundred and fifty barrels of grain; and in one year, five hundred and fifty-eight thousand four hundred and fifty barrels of flour, or in grain, two millions seven hundred and ninety-two thousand two hundred and fifty barrels. Now it is stated on authority which has never been called in question, that the distilleries in the places above mentioned, consume at least ten thousand bushels of corn and rye daily, or three millions of bushels yearly, besides the immense quantities of nutritious grain destroyed by the breweries. Astounding therefore as is the fact following citizens, it is now demonstrated that the distilleries and breweries in this city and vicinity, destroy more grain, created for purposes of sustenance, than would suffice for the support of the entire population."

Seven thousand dollars and cost, have been awarded to an individual in Boston, against the Providence Rail Road Co. for injuries done him while passing from Providence to Boston in the cars of the Company. Nearly \$30,000 have been recovered of that Company during the past year, for injuries done to passengers. The doctrine is now well settled that Steamboat, Railroad, and Stage Companies, are responsible for all injuries done to passengers, or losses of property, which they undertake to carry. The effect of the late decision will be salutary, and tend much to ensure caution and care on the part of public carriers.—*Arg. & Spec.*

Analysis of the Sun's Rays.—The wonderful experiments in late years on light appear almost incredible. The searching spirit of analysis had long since enabled us to separate the rays of the prism into colorific, calorific and chemical rays—but M. Melioli, an Italian, by passing them through a combination of transparent fluids, particularly a solution of water colored by green oxyde of copper, has been enabled to obtain a ray of light pure, and so perfectly divested of all caloric, that it does not affect the most delicate thermometer.—*N. Y. Star.*

Lamp Glasses.—A very simple but effective precaution is employed at Paris, to prevent the breaking of lamp glasses by the sudden application of heat. Before they are used, a glazier cuts or scratches the base of the glass with diamond, and afterwards sudden heat may be applied without injury.

The Blind.—The lower House of the Pennsylvania Legislature have passed a bill appropriating \$20,000 for the instruction of the blind, and freeing the building of the Institution from taxation.

Disastrous effects of a Water spout.—The St. Vincent Chronicle gives the following account of an occurrence which took place at Martignac, on the 15th ult. It is an extract of a letter.—*N. Y. Transcript.*

"About 1 o'clock yesterday, a most melancholy circumstance happened, by which many lives were lost, some of them respectable characters. A warm spring having lately been discovered running between two high rocks in the heights near Precheur at the north end of the bay, whose medicinal property was found to be a specific cleanser of cutaneous disorders, has of late been much resorted to by all classes as a bathing place, who daily experienced its salutary effects. From some cause not ascertained, but during a heavy roll of thunder in the mountains with rain, the bed of these rocks burst forth, bringing down sand, stones, and rocks of all sizes and descriptions, overwhelming every one within its influence. Several bodies cut and mangled in a horrid manner have been got out, but many more are still supposed to be covered up; Madame Larosiere, wife of the Collector was one; two other children nearer the edge of the stream, escaped—an interesting young lady was so much disfigured, that she could only be recognized by a ring on her finger.

An examination had taken place, by which it appears a water spout had burst in the mountains. Several of the sufferers being relatives of principal families, has caused a deep and mournful sensation; one poor girl was found covered up to the chin, and disengaged by a person passing some time after, by her groans; she was dug out, but I don't know if she will survive."

Wanderers Returned.—The New Bedford Gazette states that about 150 of their citizens, whalers, who have been absent from two to three years on voyages for whales, have recently returned to their homes, bringing with them upwards of 7000 barrels of sperm oil—a pretty considerable crop of material to make up lights for that place.

Whale Fisheries.—During the year 1836, there was imported into the United States, 130,998 barrels of Sperm, and 129,968 hbs. whale oil; and one million twenty eight thousand seven hundred and seventy-three pounds of whalebone. Estimated value of the whole, \$5,689,494 29.

What patriot, what friend of man, would turn away from this abundant source of pure wealth, drawn from old ocean's bosom, and promote the destruction of grain by distillation, and that too merely to use Captain's newfangled alcoholic substitute for the beautiful Sperm Lamp Oil?

Splendid Present.—Some citizens of New York have presented Gen. Jackson a Phaeton, made of live oak timber from the old frigate Constitution. It was built by Knowles & Co. of Amherst, Mass., and has

on it no paint, but the wood highly polished. The General says "I will take care that it shall be preserved, to gratify the curiosity of those who shall come after us, and who may look at it as a sample of the fashion of the times."

Crimes in Arkansas.—A man named Daniel Wilder charged with murder, was lately discharged from custody by the court of Arkansas county, on the alleged ground, that the murder was not committed in that county. The Monroe county court had previously discharged him from custody, on the ground that the murder was not committed within the courts of that county, and so the murderer escaped justice. John Maxwell, charged with the murder of McKenney, in 1835, was to be tried at a special term of the court, and a man named Robinson, (not the Ellen Jewett killer we suspect,) was convicted of manslaughter only, at the Jefferson county Circuit, for killing (no murdering) William Hackett. So they go on in Arkansas: almost as bad as New York.—*N. Y. Transcript.*

TRICKS OF GAMBLERS.—A singular occurrence took place the other night in Regent street, at one of those dens not appropriately called "hells." A baronet had lost \$2500 at chicken hazard the night before, and by means of which he began to suspect were not fair. On the evening in question his losses were repeated, when he demanded the dice to be given up to him. This was readily complied with, excepting two dice, which were withheld, but which he eventually obtained, and putting the whole of them into his pocket, declared that he would have them broken to pieces and examined. In vain did the groan porter remonstrate, and try various devices to get the dice back again. The next day they were examined and found quite correct, except that two of them were fraudulently marked, each dice having two cinquies and two deuces. A threat of exposure induced the gambling-house keeper to return all the money which the baronet had lost at the tables.

Moss and High Prices.—It is stated, that within the last 12 months, three millions of bushels of grain have been consumed, or transformed into burning poison, by distilleries in the city of New York and vicinity. This is equal to about 700,000 barrels of flour, and would have furnished every man, woman and child in that city, with nearly 3 barrels each! Were it in the nature of mobs ever to consider at all, such a fact as this might well have claimed the attention of the riotous multitude, who attacked and pillaged the stores in New York last week, because they could not obtain flour at \$6 a barrel. The fact, too, might have furnished an excellent text for Mr. orator Ming, upon which to harangue his audience, assembled as they ostensibly were "to take into consideration the present unexampled distress, and to devise a remedy!" And if by any means, the number of barrels of flour which that audience had poured down their throats in a liquid form, could have been ascertained, it might have been a very edifying theme of discourse instead of advising them to adjourn to Messrs. Eli Hart and Co.'s store, to "regulate" the price of flour, he might perhaps have proposed that they should proceed to some of the distillers, and urge them to discontinue their pernicious waste of grain. In case the distillers had refused to comply, the assembly might have been advised—not to tear down doors and windows, and "cast their bread upon the waters" (in the gutters)—but to return quietly home, and discontinue their patronage of these selfish "monopolists"—to endeavor to persuade others to do the same, and see what effect this would have upon the high prices.

This subject is worthy the consideration, not only of a New York mob, but of the whole country, if 700,000 barrels of flour are thus annually destroyed in the city of New York and vicinity, how many are in the same way consumed in the whole United States? Let the people remember, that as long as they will drink rum, distillers will make it. That there is a scarcity of grain, there can be no doubt—and if people will drink their bread, they cannot expect to eat it also.—*Newbern Courier (Hartford)*

At Rahway, N. J. a man and his wife, both of whom were drunkards, had a drunken quarrel, in which the husband killed his wife, and then went deliberately into the cellar to chop wood to burn. He is to be tried for manslaughter.

At the same court, a verdict of \$1500 was returned on an action for a breach of promise to marry.

Large Verdict for Slander.—James J. Ashworth, a mechanic of Lowell, Mass. has recovered \$4,446 67 of John R. Adams, an attorney, for charging him with theft.

The Portuguese government have issued a decree, prohibiting the importation or exportation of slaves, by sea or by land, in all the Portuguese dominions without exception, under severe penalties.

MARRIED.

In this city on the 9th inst., by the Rev. Mr. Bushnell, Mr. Samuel Carman, to Miss Elizabeth Russell, both of this city.

At Rocky Hill, on the 9th. inst., by the Rev Dr. Chapin, Capt. D. A. Mills, of this city to Miss Martha G. daughter of Mr. James Robins, of Rocky Hill.

At Willington, by the Rev. Dr. Chapin, Mr. Andrew Fuller, of Mansfield, to Miss Harriet Preston.

DIED.

In this city, Mrs. Lucy M. Brace, aged 51, wife of the Hon. T. K. Brace.

In the death of this estimable lady, we are furnished with additional proof, that the brightest assemblage of virtues cannot redeem from the grave. If a faithful discharge of the duties incumbent upon a worthy wife, a devout mother, an affectionate sister, and a consistent, exemplary christian, could have resisted the King of terrors, the deceased had still been living. But she is gone;—and what a numerous circle of relatives and friends have lost in her departure, heaven we trust has gained.—*Conn. Observer.*

In this town, on the 7th. inst., Mr. Samuel Pierce, aged 70.

At Glastenbury, on the 9th. inst., Widow Lavina Bennett, aged 50 years.

At Vernon March 10th., Mrs. Julia Ann Skinner, wife of Mr. Warren Skinner, aged 29.

At Berlin, on the 3d. inst., in the 74th year of her age Mrs. Elizabeth Goodrich, relict of the late Rev. Samuel Goodrich, of that town.

In this city, a child of Rev. H. Bushnell.

At Farmington on the 11th. inst., Mrs. Hannah Buck, aged 42.

At Suffield, March 1st, of consumption, Sally G. Sikes, aged 24, wife of Mr. William H. Sikes. Her early circle of acquaintance deeply sympathized with her premature decease; for where ever known she was beloved. It seemed as though all the accomplishments of her sex mingled in delightful harmony, to make her beloved and admired wherever known. It is humbly hoped that from the tenor of her dying thoughts, her eyes now closed on this world, are opened to the glories of a blessed immortality. Her thoughts were calm and collected, and one who watched the sinking lamp of nature at her bed side might truly say in the language of the poet,

"On wings of ecstasy they rise,
Beyond where worlds material roll;
Till some fair sister of the skies
Receives the unpolluted soul."

In Pomfret, on the 28th ult., Mrs. Fear Kingsley, wife of Mr. Ralph Kingsley, aged 28. Mrs. K. for a number of years, has been a valuable member of the Baptist Church in Pomfret. She occupied an important place in a large family, consisting of husband, children, brother and parents; a family where ministerial services were always welcomed, and where many of whom have been refreshed by her toils and hospitalities. In this responsible station she so acquitted herself as to make her loss severely felt by the family. The esteem

she acquired of her friends and neighbors, was of the sincerest kind, the demonstrations of which were abundant during the last stages of her severe illness, throughout which distressing scene, the sustaining grace of her Redeemer was manifested. In prospect of her dissolution, one circumstance alone, as is common to parents, caused a momentary lingering in her feelings, but she was soon enabled to surrender her life to the ones into the hands of Him who held a prior right, and ardently longed to depart, where it is not doubted, she rests from her labors and her works do follow.

Died at Exeter, Otsego Co. N. Y., on the 18th of November last, Mrs. Lucy Wheeler, aged 94 years, former consort of Ephraim Wheeler, deceased. She was born in Stonington, Conn. where she spent the early part of her life. She afterwards removed to Chester, where she connected herself with the Baptist Church under the care of Elder William Palmer, of which she remained a worthy member until her death. The last ten years of her life were spent with her son in Exeter, where she died. But in the consequence of the loss of her eye sight, with other bodily infirmities, she was rendered unable to attend the worship of God, and therefore did not remove her Church relation. Her mental powers continued remarkably strong to the close of life; and during her last illness as also for many years before, she seemed to be entirely devoid of the fear of death. She was often heard to say that she thought she could be of no further use below, and was therefore willing to depart any moment. Her example furnished a striking exemplification of the power of religion to give support under the infirmities of many years, and complete triumph in death. "Blessed are the dead which die in the Lord, y

POETRY.

For the Christian Secretary.

THE BOOKS OF LIFE.

"Tis sweet, when the noon-tide of Summer is flowing,
And fragrance and loveliness reign o'er the scene,
To trace out the tints of the flowers blooming,
And glance at the Book which gleams forth in their
sheen.

"Tis sweet, on some mountain deemed sacred to story,
To send out the soul on the pinions of flight,
And catch from the landscape its tinges of glory,
And ponder the Book limned in letters of light.

"Tis sweet, when the Ocean is rolling its surges,
And chanting the Paeon of God on the strand,
To walk in the march of the mind, o'er its verges,
And read it—a Book in OMNIPOTENT's hand.

"Tis sweet, as we look on the deep Sea of heaven,
And number the stars as bright ships on the wave,
To grasp at the volume our Maker has given—
The Book that hangs over the gloom of the grave.

"Tis sweet, when we turn o'er the page of affection,
And trace the mementos which Memory rears,
To gild the sad heart with the fond recollection
Of leaves from the Book of our earlier years.

"Tis sweet, to kneel down with the Bible beside us,
While Faith's dewy plumes give to Piety breath,
And seek in that Book for a Saviour to guide us
To mansions of life, from the mansions of death.

But oh! it is sweeter, all measure excelling,
To sit on the throne of eternal reward,
And see, while the waves of the Judgment are swell
ing,

Our names all enrolled in THE BOOK OF THE LORD.

D.

JESUS, JUSTICE, AND THE SINNER.

BY FRANCIS QUARLES, 1630.

Enter not into judgment with thy servant, O Lord; for in thy sight shall no man living be justified.—
Ps. cxiii. 2.

Jesus.—Bring forth the pris'ner, Justice.—Thy commands
Are done, just Judge; see here the pris'ner stands.

Jesus.—What has the pris'ner done? Say, what's the cause?

Of his commitment? Justice.—He hath broke the laws
Of his too gracious God; consip'd the death
Of that great Majesty that gave him breath,

And heaps transgression, Lord, upon transgression.

Jesus.—How know'st thou this? Justice.—E'en by
his own confession;

His sins are crying, and they cry aloud!
They cried to Heaven—they cried to heaven for blood.

Jesus.—What say'st thou sinner?—hast thou aught
to plead?

That sentence should not pass? Hold up thy head,
And shew thy brazen—thy rebellious face.

Sinner.—Ah, me! I dare not; I'm too vile and base
To tread upon the earth, much more to lift

Mine eyes to heaven; I need no other shrift
Than mine own conscience; Lord, I must confess

I am no more than dust, and no whit less
Than my indictment styles me. Ah! if thou

Search too severe—with too severe a brow,
What flesh can stand! I have transgressed thy laws;

My merits plead thy vengeance—not my cause.

Justice.—Lord, shall I strike the blow?

Jesus.—Hold! justice, stay!

Sinner.—speak on; what hast thou more to say?

Sinner.—Vile as I am, and of myself abhor'd
I am thy handy-work—thy creature, Lord;

Stamp't with thy glorious image, and at first,
Most like to thee, though now a poor accurs'd

Convicted Caitiff, and deg'n'r'ate creature,

Here trembling at thy bar. Justice.—The fault's the
greater.

Lord, shall I strike the blow? Jesus.—Hold! justice,
stay!

Speak, sinner; hast thou nothing more to say?

Sinner.—Nothing but mercy, mercy, Lord. My state

Is miserably poor and desolate;

I quite renounce myself, the world, and flee

From Lord to Jesus—from thyself to thee.

Justice.—Cease thy vain hopes; my angry God has
vow'd

Abused mercy must have blood for blood.

Shall I yet strike the blow? Jesus.—Stay! justice,
hold!

My bowels yearn—my fainting blood grows cold,

To view the trembling wretch. Methinks I spy
My Father's image in the pris'ner's eye.

Justice.—I cannot hold. Jesus.—Then turn thy
thirsty blade.

Into my side; let there the wound be made.

Cheer up, dear soul, redeem thy life with mine—

My soul shall smart; my heart shall bleed for thine!

Sinner.—Oh, groundless deep! Oh, love beyond
degree!

The offended dies to set the offender free!

For the Christian Secretary.

A SKETCH

OF THE LIFE AND CHARACTER OF

DEACON FELLOWS.

Religion is taught by example, as well as by precept. The truth of this remark is evident from the sacred Scriptures. In its doctrines we see exhibited, in the clearest manner, its nature, design, and importance. In its commands we see its practice enforced. We behold it also illustrated and enforced by the bright example of Christ, and many of his devoted followers.

Example speaks louder than precept; and living, practical religion has more influence on men than either argument or eloquence.

The fact that a person has been made happy in life, and triumphant in death by the religion he possessed, may induce others to seek it.

The fact, that an individual has performed the duty he owed God, his family, the Church,

and the world—though himself surrounded with worldly cares, and subjected to daily manual labor, may lead others to live no longer in the neglect of these duties.

These considerations have influenced me to present to you a sketch of the life and character of our beloved but departed Deacon Fellows.

Elnathan Fellows was born in Stonington, Conn. August 24, 1751. His parents were respectable and pious. Living on a small place of their own, on which was a grist mill, by industry and economy they had a competency, but were not in affluent circumstances.

They had laid up treasures in Heaven, far more valuable than any upon earth, and were therefore contented and happy. Happy in the enjoyment of each other's affections. Happy in beholding twelve children—

—bless their sight,
—the source of new delight.

Daily the family altar witnessed the fervor of their devotions. There they poured out their souls in grateful thanks to God for all his goodness unto them;—while they implored his benediction to rest upon their children. They did not merely teach their children habits of industry, but impressed upon their minds the superior claims of religion. That it was as much their duty to love or serve God with all their heart, as it was to pursue faithfully their worldly business. And much, the subject of this sketch informed me he owed to the example and instructions of his parents.

Being robust and active, at a very early age his father appointed him miller. This station he filled with honor to himself, while he gave satisfaction to all. Having many leisure moments, he employed them in making something either for use or amusement. He first made a turning lathe, and afterwards some ordinary chairs after the fashion of those then in use.—Six of them he presented to an old lady, who was so delighted with them as examples of his industry and ingenuity, that she liberally rewarded him, which enabled him to proceed in his other inventions. At his time he was only ten years of age. Soon after this he fitted up a boat, out of an old hollow tree, and launched it in the mill-pond. This was the first attempt at that business which occupied so large a portion of his life.

At the age of fourteen he was called to mourn over the death of an affectionate mother. This was a severe trial to all the family, but most of all to his father, who had enjoyed her counsel and affections for many years. He submitted however to the will of Heaven without a murmur; and he derived some comfort from the thought that they should again meet around the throne of God.

The cares of the family now devolved upon the second daughter; and she filled her station well. The subject of this sketch was ever heard to speak of her with affection and gratitude.

The time had now arrived when he felt it important to learn a trade—accordingly he left his father's house, went to Stonington Borough, and engaged himself to an elder brother to learn to be a ship carpenter and boat builder. He applied himself with his usual zeal and perseverance, and consequently made great progress in the art. At length he was called to Mystic five miles west of Stonington-Borough, to build a vessel for Capt. Daniel Packer, in whose family he boarded. While here, he became acquainted with, and attached to Mr. Packer's eldest daughter, and he was rejoiced to find before he left, his attachment reciprocated.—

Thanksgiving day Nov. 24, 1773, their fears were banished and their hopes realized by a happy conjugal union. He being 22, and she 16 years of age.

He has been heard annually for upwards of sixty years to speak of that day with peculiar satisfaction. Having purchased a place in Stonington Borough, and made all things ready, he soon brought his wife to his own home.—During the revolutionary war they suffered privations and hardships, having but just commenced in the world, but still they were happy in the society of each other, preferring privations together rather than affluence separated.

They had seven children, two sons and five daughters. The oldest son died in the 25th year of his age, leaving a wife and three children. The oldest daughter died in the 52d year of her age, leaving six sons.—The second daughter died at the age of 37, leaving seven children. The third daughter died at the age of 26. The second son died three years ago in Brooklyn, N. Y. on his way to visit his parents after an absence of sixteen years; leaving a wife and three children in Indiana. One died in infancy. Thus God deprived them of all their children, except one, that, the youngest and a daughter, whom he mercifully spared to minister to them and comfort them in their declining years.

After his marriage, he continued diligent in business, and soon found himself in comfortable circumstances. But few men have accomplished the same amount of labor that he did. During the period he was master builder, he built nineteen ships and small vessels, and two hundred and twenty-four boats. Most of the work was done by his own hands.

He was subject to religious impressions from childhood; but they produced no lasting effect till he was about thirty years of age.

Being at meeting on a certain occasion, a young man of his acquaintance rose up and related his christian experience; this circumstance left a deep impression on his mind. He now began to view himself in such a light as he never saw himself before. Now he felt his guilt great and aggravated, and that out of Christ he was lost forever. Now in the great distress of his soul he looked up to God, saying, "be merciful unto me a sinner." His Heavenly Father heard the petition, and imparted to him the consolations of his grace, and he was enabled to rejoice in the salvation of God. Having found peace in believing, he united himself with the Baptist Church in this place. At that time it had not been long con-

stituted, and did not contain more than twenty members. To this church he proved a great blessing.

We shall now contemplate his character as a christian. It was his constant aim, so to let his light shine that others might be influenced to glorify his Father in Heaven. He was never known to deviate from the requirements of the most High. "Do justly, love mercy, and walk humbly with thy God." All who knew him honored him with the title, "the good man." And since the days of the apostles, perhaps few have been more deserving of that title. His piety was deep, fervent and elevated. His goodness was not like the morning dew and vapor that hang along the mountain's brow, and disappear before the rising glories of the sun.

No; he evinced himself a christian at all times, and under every circumstance. If you saw him in the society of worldly men, or christians, in his shop, or in his house, during the week, or on the Sabbath, you could not avoid the conviction that he was the decided friend of God.

All his intercourse with the world tended to increase the assurance in those who knew him, that he was "in Christ." He walked not after the flesh, but after the spirit. His path was like that of the Just that shineth brighter and brighter unto the perfect day." His daily desire was to become more conformed to the image of his Creator and to imitate the example of his Saviour. Knowing the value of prayer, he was very frequently holding intercourse with his God in his closet. Nor did he neglect this duty in his family. No matter how urgent his business—how pressing his cares,—he would gather around him his companion, and his little ones, and bow before the mercy-seat.

There he would bring his wounded heart, there he would tell all his sorrows, and ask the pardon of their sins, and the blessing and guidance of the Most High. Morning, noon, and evening, when they would surround the domestic board, spread with the bounties of Providence, he would return his thanks to his Heavenly Parent for these continued expressions of his favor.

Praying for his children's conversion being only a part of his duty as a christian parent, he also taught them the way in which they should go. In the most affectionate and simple manner, he would tell them what duties they owed to God, their parents, each other, and mankind in general.—He would dwell upon the perfections and glory of Jehovah—the depravity of man by nature—the bliss of Heaven—and the terrors of Hell. Then in the most pathetic language, he would inform them of the advent and sufferings and death of the blessed Saviour. Here, his soul would kindle into rapture, while he would continue, "God so loved the world, that he gave his only begotten Son.—He was rich, but for our sakes became poor, that through his poverty, we might be rich." "Now," he would add, "my children are you not willing to love this Saviour who has suffered so much, that you might perish?" O! be sorry for your sins, confess them to God, and for Christ's sake he will pardon them, while he will be thy guide of thy youth. You have every encouragement to do so, for he has said "they who seek me early, shall find me, and you will never find less difficulty in loving God than now, while your hearts are tender, and you are strangers to the cares of the world."

He was not less diligent in performing his duties to the church. He knew God had said, "forsake not the assembling of yourselves together;" and in obedience to that command, he was ever seen in the assembly of christians, unless some circumstance rendered it impracticable. He faithfully attended every social meeting during the week, and on the Sabbath with a countenance lighted up with joy, he was seen in the sanctuary. Often would he repeat the language of another devoted servant of God.—One thing have I desired of the Lord and that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and to enquire in his temple." He felt it a great privilege, and evidently it was his greatest joy to mingle with the saints of the most High. Repeatedly did he return from his labor, tired and weary, but this to him was no excuse to absent himself from the social meeting. Did any one intimate he was too much fatigued to go, his reply would be, "there is the place to rest."

For a long period it devolved upon him to conduct all meetings for prayer and exhortation. And when the church was without a Pastor, he had the same duty to perform on the Sabbath. And many now testify, that he conducted them with credit to himself, and to the edification of those present. His exhortations were plain and affectionate, flowing from a heart filled with deep solicitude for the salvation of sinners, and the advancement of his christian associates in holiness. His prayers were humble and fervent, flowing from a soul embued with the love of God. On one occasion, his daughter informed me, he was unusually fervent while pleading for the influence of the Spirit to descend upon those present. He seemed to soar above the earth, and take hold of the horns of the altar, and to say in the language of the Patriarch, "I will not let them go, except thou bless us." This prayer made a visible impression on every heart. He then made some affectionate remarks.—He dwelt on the awful misery that would await those in the eternal world, who should die impenitent in the midst of such gospel privileges. Then he noticed the glory and bliss of Heaven that should be enjoyed by all, who loved God, and would to the end, follow Christ Jesus, through evil, as well as good report. As he proceeded, he became more pathetic, and at last even eloquent.

Two of these societies are Friends, and 2 Roman Catholic. Of the remaining 16, which are evangelical in sentiment, 5 are Presbyterians, 2 Episcopal, 2 Baptists, 2 Methodist, 1 Reformed Presbyterian, 1 Free Will Baptist, 1 Congregational, 1 German Lutheran, and 1 African. All but four of these churches have settled pastors, and all of them are regularly supplied with the stated ministrations of the Gospel. The whole number of their communicants is 3,540—of which 1,076 have been added within the year, 675 on profession of their faith, and 401 by certificates from other churches.—Edward's Thanksgiving Sermon.

WAYLAND'S POLITICAL ECONOMY.
THE ELEMENTS OF POLITICAL ECONOMY, by Francis Wayland, D.D., President of Brown University and Professor of Moral Philosophy. Just received and for sale by BELKNAP & HAMERSLEY, Exchange Buildings.

March 2.

New Boot and Shoe Store.

SAMUEL GOVE,

WOULD inform his friends and the public generally, that he has taken a store on Front Street, opposite the head of Ferry Street, for the manufacture and sale of Boots and Shoes. A great variety of Gentlemen's and Ladies' Boots and Shoes constantly on hand, and for sale on the most accommodating terms. He will also repair Boots, Shoes and India Rubbers in the best and neatest manner, at a reasonable price.

Paste, Liquid, and Varnish Blackings, and all the necessary articles appertaining to his business of the first quality, constantly on hand and for sale, at reasonable prices.

Double Soled Water proof Boots and Shoes made to order and warranted.

Mr. G. having followed the Boot and Shoe business fifteen years in different States in the Union, and having given general satisfaction, flatters himself that by his experience, untiring exertions, and superior workmanship, he shall merit and receive a share of friendly and public patronage.

Constant employ and liberal wages given to twenty-five first rate Boot-makers—Also to ten second-rate. Apply as above.

Hartford, March 3, 1837.

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